1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

861 to be photographed by my wife without the upper coat, but immediately refused the presents when her aunt shouted to her, "Don't take your coat off, your uncles will be angry." The girl was an orphan, and lived with her father's brothers.

868 From the age of ten to twelve, children begin to work, and boys join their father in his daily pursuits. They assist him in fishing, carrying wood for the hearth, and, among the Reindeer Koryak, tending the herd. Boys in their teens are made to go through a rigorous training to accustom them to withstand privations, cold, and fatigue. Lads usually wear the clothing cast off by the old people. Girls, beginning at the same age, help in household duties, skin-dressing, and the sewing of clothing.

593 When grown up, the attachment of children to their parents becomes weaker, and they become more independent, particularly so in the case of sons. Girls are more subjected than boys to the regime of the older members of the family. Young men at times engage in disputes with their fathers.

888 Treatment of Old People. — The power of the old people rests to a considerable degree on their strength and energy. If an old man can no longer perform the duties of a herdsman or direct the hunt, he ceases to be an authority. In the majority of cases, children treat their elders with respect and listen to their advice, even when they no longer manage the household. Thus I have seen an old man of from seventy to eighty years, who could no longer hold the reins in his hands, and was carried in a special sledge driven by his nephew. The latter would take him off and put him on the sledge, would tuck him up warmly, etc. In another case I saw the cruel treatment of an old father by his son, a wealthy reindeer-breeder. The father had had a small herd, and the son married a rich girl, who brought in a large herd. The two lived together. Once they were with the herd near the village Itkana, and the old man began to press his suit for the hand of a girl of the Maritime Koryak, who consented to marry him. The son objected to his father's marrying a Maritime woman; and when the father would not listen to his son, the latter separated from him.

582 In passing, I should like to mention here that marriages between the
356 Maritime and Reindeer Koryak are very rare.[1] This is a consequence of the
542 different forms of housekeeping carried on by the two groups of the Koryak. A daughter-in-law from a Maritime village will be a poor housekeeper in a Reindeer camp, and a son-in-law from the coast will be a poor herdsman. However, the pastoral life of the reindeer-breeders has not led to any changes concerning the customs relating to the bridegroom's service, marriage, levirate, etc.; but the new form of household economy has developed the principle of personal property more sharply, and has made woman more subject to man.

[1] Excepting the Reindeer Koryak who constitute one group with the inhabitants of the villages about Bering Sea (see p. 434).